لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

May 1965

KHILAFAT LIBRARY

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by **Hazrat** Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his Second Khalifa.

The new Caliph undertook a vast programme particularly of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

For inside Pakistan

Nazir Islah-o-Irshad
Sadr Anjuman Ahmadiyya,
Rabwah, West Pakistan.

For outside Pakistan

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid,
Rabwah, West Pakistan.

KHILAFAT LIBRARY

Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad B.A.,
for the Sadr Anjuman Ahmadiyya, Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

KHILAFAT LIBRARY

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

CH. ALI MUHAMMAD B.A., B.T.

Contributing Editors

Mr. Nafees-ur-Rahman A. G. Soofi,
Prof. Chaudhry Muhammad Ali M.A.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee, U.S.A.

Annual subscriptions including Packing and Postage :

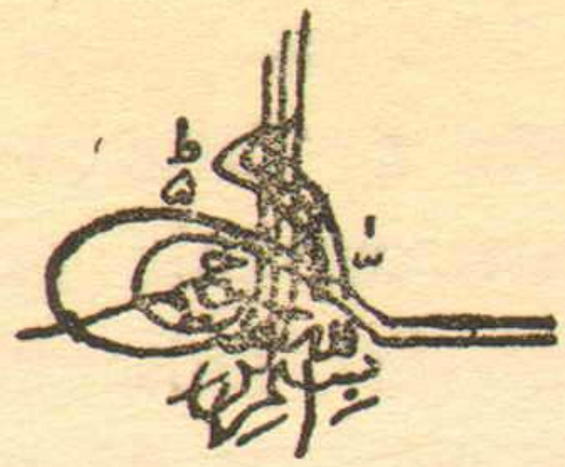
1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Note :— All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

CONTENTS

		Pages
1.	Editorial : ...	161
2.	Thus Said The Holy Prophet ...	165
3.	Reliance upon God. ...	174
	Hazrat Khalifatul Masih II	
4.	Dilemma of the Welfare State ...	177
	Dr. M. Nasim, London.	
5.	Death of Christ. ...	189

KHILAFAT LIBRARY



نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN.

Vol. LIX **MAY 1965** **No. V**

KHILAFAT LIBRARY

EDITORIAL

There is every reason to believe that Ahmadiyyat will more than maintain its progress in the coming years. The signs can be read in the changed attitude of European scholars towards Islam. Remaining for a long time the most misunderstood religion, and the target of all types of foul attacks, from all sides, Islam is now being given an increasing and respectful attention, by the honest and truth-seeking students of religion. A faith, of which a mere mention of the name would have met with violent abuse, or shocked silence, not so long ago, has now become the topic of thorough study and detailed research, since the advent of the Promised Messiah. A recent example is a broadcast on 'Islam' by Geoffery Parrinder, from B.B.C. ([1]). In the words of this speaker, "Islam" is a "simple and direct way of faith and life" that "has adapted itself to, and powerfully influenced many cultures". The

Holy Prophet, once called an 'imposter', is now admired as one of the most famous lawgivers of history. A man once maligned as a 'false prophet' is now looked upon as the only one capable of solving the complex problems of this age.(2) This change in the attitude of European scholars was prophesied a long time ago by the Promised Messiah when he said :

آ رہا ہے اس طرف احرار یورپ کا مزاج
نبض پھر چلنے لگی مردوں کی ناگہ زندہ وار

The temper and the mood
Of the freeborn people
Of Europe is inclining
In this direction ;
And quite unexpectedly,
Quite suddenly, the pulse
Of the dead begins to beat,
Like the pulse of those
Who are really and fully alive.(3)

KHILAFAT LIBRARY

Indeed, a few controversialists apart, the possibility of Islam taking the place of Christianity is no longer doubted. Honest and unprejudiced students of theology recognize that Christianity, as now professed by the Church, is no longer a practical religion. The case against Christianity is that it has failed ; that it teaches a way of life utterly unsuitable to the modern times. It has long lost its appeal ; it cannot meet the challenge of the twentieth century. It has played its role. Now it is a mere museum piece, asking for its place in the archives of antiquities. It can no longer hold the active attention of its adherents, because it does not satisfy their needs, does not solve their problems. It is a religion belonging to the past. The present has

no place for it.

KHILAFAT LIBRARY

There is no doubt that its passing will be lamented by certain sections of Christians, especially by those belonging to the organization of the Church. These religionists are trying their utmost to keep their hold over the minds of doubtful Christians, by presenting Christianity as a living and potent force. But in their hearts they have realised that they can no longer fool people with their self-contradictory and shallow theories. That is why they are trying to reformulate and rationalize their faith. In fact, they have realized that the days of Christian domination are numbered.

We can derive some encouragement from this state of affairs, from the mounting disarray of the Churches ; from recognition by the clergy, of the fact that Christianity has failed ; and from recognition given to the increasing interest of the Western people in Islam. Ideas of the Promised Messiah are largely responsible for, and have contributed, directly and indirectly, to the Christian confusion. When medical and scientific discoveries support the contention of the Promised Messiah that Christ escaped death on the Cross ; when lay Christians make serious charges against the Church, which long ago, in the first instance, were voiced by the Promised Messiah ; when the Christians themselves begin to realize the stupidity of Christian beliefs shown long ago by him ; when the Church no longer speaks, as before, with a voice full of confidence, but adopts an apologetic attitude, these are tacit acknowledgments of the truth and reasonableness of the Ahmadiyya stand.

Viewed from Christian quarters, Public Enemy

Number One is Islam. This also is a sign of progress. But we must not, however, be complacent or satisfied. We have not yet reached our goal ; we have only started on our journey. Now is the time to renew our pledge to work out Allah's will ; to redouble our efforts to propagate the truth.

The decline of Christianity is leaving a void, which only Islam can fill. Because it is the only faith, with a simple and rational message, that can satisfy the multifarious needs of the human mind, and solve the numerous problems arising out of this complex life. Because its God is a Living and Life Giving God ; because its Prophet is the only prophet who can build in the hearts of the people of this age, of this beaten, downtrodden, tired people, a new brotherhood, a new society, free from all types of prejudice, speaking only one language, the language of brotherhood.

But the mere existence of an alternative cannot fill this void. It can only be filled by an untiring, unrelenting effort on our part. For, unless our resolutions become facts, our goals will remain elusive, our ambitions unrealized. It is important, therefore, that we carry out our obligations—which mean, in fact, in the final analysis, our own gain. rather that of anyone else. It is also important to remember that it will be the hard and sincere, though humble, effort that will receive the approval of Allah, not mere resolutions, even if expressed in high-sounding phrases.

May Allah be graciously pleased to help us propagate the truth'. Amen !

---

(1) Printed in the 'Listener' of Jan. 7, 1965.
(2) G.B. Shaw : ON GETTING MARRIED.
(3) Translation by Sufi A.Q. Niaz : Vide PSALMS OF AHMAD. Published Dec. 1964. By the Review of Religions.

Thus Said the Holy Prophet———

(۱) عن امیرالمؤمنین أبی حفص عمر بن الخطاب قال سمعت رسول الله صلی الله علیه وسلم یقول : " انما الأعمال بالنیات ، و انما لکل امرئ ما نوی فمن کانت هجرته الی الله و رسوله ، فهجرته الی الله و رسوله و من کانت هجرته لدنیا یصیبها ، أو امرأة ینکحها فهجرته الی ما هاجر الیه " .

KHILAFAT LIBRARY

1. Hazrat Omar bin Khattab, the second Khalifa of the Holy Prophet, reports that he heard the Holy Prophet say :

> "Deeds are judged by motives. For every man there is what he intends. Therefore whosoever migrates seeking Allah and His Prophet, his migration will be regarded for their sake. And whose migration is for wordly gains or for the sake of a woman that he may marry her, his migration will be regarded for that which he migrated for".

(۲) عن ام المومنین ام عبدالله عائشة رضی الله عنها قالت : قال رسول الله صلی الله علیه وسلم : "یغزو جیش الکعبة فاذا کانوا ببیداء من الأرض یخسف بأولهم و آخرهم". قالت قلت: یا رسول الله کیف یخسف بأولهم و آخرهم و فیهم أسواقهم و من لیس منهم ؟ قال : "یخسف بأولهم و آخرهم ثم یبعثون علی نیاتهم " .

2. Hazrat Ayesha relates that the Holy Prophet said :

> "An army shall invade Ka'aba. When it will reach Baida, the earth shall collapse under their feet and everyone of them shall be swallowed up including those in the van and in the rear".

She querried :

> "Why all of them shall perish. As there would be among them those who are their retinue and those who are not with them" ?

He answered :

"Surely, all of them shall perish, then, they will be raised again and will be judged according to their motives".

(٣) عن عائشة رضى الله عنها قالت : قال النبى صلى الله عليه وسلم: "لا هجرة بعد الفتح ، ولكن جهاد ونية ، واذا استنفرتم فانفروا" .

3. Hazrat Ayesha reports that the Holy Prophet said :

"There is no migration after the Fall of Mecca, but there remain the opportunity of *Jihad*—striving in the path of Allah—and good intentions. Therefore, march when you are called upon to march".

KHILAFAT LIBRARY

(٤) عن أبى عبدالله جابر بن عبدالله الأنصارى رضى الله عنهما قال : كنا مع النبى صلى الله عليه وسلم فى غزاة فقال : "ان بالمدينة لرجالا ما سرتم مسيراً ، و لا قطعتم وادياً الا كانوا معكم حبسهم المرض" .

4. Abu Abdullah Jabir bin Abdullah relates that once in an expedition, when he was in the company of the Holy Prophet, he said :

"There are some people who, although they have remained behind in Medina, are regarded to have been with you whenever you covered a distance or travelled across a valley. Illness prevented them from accompanying you".

(٥) عن أبى يزيد معن بن يزيد بن الأخنس رضى الله عنهم ، قال : كان أبى يزيد أخرج دنانير يتصدق بها فوضعها عند رجل فى المسجد فجئت فأخذتها فأتيته بها . فقال : و الله ما اياك أردت ، فخاصمته الى رسول الله صلى الله عليه وسلم فقال : " لك ما نويت يا يزيد ، و لك ما أخذت يا معن" .

5. Ma'an bin Yazid says :

"My father Abu Yazid set aside some money as alms and gave it to a certain gentleman in the mosque. I went and took away the money.

When I came back to my father, he found this out and exclaimed :

"By God, I never meant it for you".

We quarrelled over the matter and subsequently brought it to the notice of the Holy Prophet. The Holy Prophet turning to Yazid said :

"For you as you had intended". And to me he said :

"You may keep what you have taken".

(٦) عن أبى اسحاق سعد بن أبى و قاص قال : جاءنى رسول الله صلى الله عليه وسلم يعودنى عام حجة الوداع من وجع اشتد بى فقلت : يا رسول الله انى قد بلغ بى من الوجع ما ترى وأنا ذومال ولا يرثنى الا ابنة لى أفأ تصدق بثلثى مالى ؟ قال : "لا" ، قلت : فالشطر يا رسول الله فقال: "لا" ، قلت: فالثلث يارسول الله! قال: "الثلث و الثلث كثير ــ أو كبير ــ انك أن تذر ورثتك أغنياء خيرمن أن تذرهم عالة يتكففون الناس ، و انك لن تنفق نفقة تبتغى بها وجه الله الا أجرت عليها حتى ما تجعل فى فى امرأتك " .

KHILAFAT LIBRARY

6. Sa'ad bin Abi Waqqas relates :

"In the year of *Hajjatulwida* (Farewell Pilgrimage) when I was seriously ill, the Holy Prophet came to inquire about my health. I asked him : 'You see the condition I have been reduced to. I am a wealthy man and I don't have any heirs except a daughter. Shall I give away two thirds of my property as alms' ?

"No" He replied.

"Then half of it," ? I asked.

"No". He answered.

"Then one third". I asked.

"One Third, Yes" he said, "But even one third is too much. It is better that you leave your heirs independent than you leave them destitute begging other people. You must know that you shall certainly be rewarded for whatever you spend

seeking Allah's pleasure even for what you spend on your wife".

(٧) عن أبى هريرة عبدالرحمن بن صخررضى‌الله‌عنه قال قال رسول الله صلى‌الله‌عليه‌وسلم : "ان الله لا ينظر الى أجسامكم ، و لا الى صوركم ، و لكن ينظر الى قلوبكم".

7. Hazrat Abu Huraira reports that the Holy Prophet said :

"Allah observes not your bodies nor your forms but He watches your hearts".

(٨) عن أبى موسى عبدالله بن قيس الاشعرى رضى‌الله‌عنه قال: سئل رسول الله صلى‌الله‌عليه وسلم عن الرجل يقاتل شجاعة ، و يقاتل حميـــة و يقاتل رياء أى ذلك فى سبيل‌الله ؟ فقال رسول الله صلى الله عليه‌وسلم: "من قاتل لتكون كلمة الله هى العليا فهوفى سبيل الله".

8. Abu Musa Ash'ary reports that once the Holy Prophet was asked :

"Some people fight because of bravery, some because of pride and some fight just to show off. Which of these will be regarded as fighting in the path of Allah".

He replied :

"Only he shall be regarded as fighting in Allah's path who fights with the sole purpose that the word of God is made supreme".

(٩) عن أبى بكرة نفيع بن الحارث الثقفى رضى‌الله‌عنه أن النبى صلى‌الله‌عليه‌وسلم قال : "اذا التقى المسلمان بسيفيهما فالقاتل و المقتول فى النار". قلت يا رسول الله هذا القاتل فما بال المقتول؟ قال : "انه كان حريصاً على قتل صاحبه".

9. Abu Bakrah reports that once the Holy Prophet said :

"When two Muslims meet with their swords resulting in the death of one. Then both shall be thrown into the Fire".

I querried :

"I can understand about the killer but why the

one who is killed".

He answered :

"Because, he, too, was eager to kill the other".

(١٠) عن أبى العباس عبدالله بن عباس بن عبدالمطلب رضى الله عنهما عن رسول الله صلى الله عليه وسلم فيما يروى عن ربه تبارك و تعالى قال : "ان الله كتب الحسنات و السيئات ثم بين ذلك : فمن هم بحسنة فلم يعملها كتبها الله تبارك و تعالى عنده حسنة كاملة ، و ان هم بها فعملها كتبها الله عشر حسنات الى سبعمائة ضعف الى أضعاف كثيرة ، و ان هم بسيئة فلم يعملها كتبها الله تعالى عنـــده حسنة كاملة ، و ان هم بها فعملها كتبها الله سيئة واحدة " .

KHILAFAT LIBRARY

10. Abu Abbas Abdullah bin Abbas reports that the Holy Prophet said that Allah has told him that :

"He has clearly explained what is virtue and what is sin. Allah records one virtue for any one who intends a pious act but is unable to do it ; and if he actually does it He records for him from ten to seven hundred virtues or even more. On the other hand, if he contemplates doing a sin but desists from it, Allah shall record for him one virtue ; and if he actually commits it, He shall record only one sin for him."

(١١) عن أبى عبدالرحمن عبدالله بن عمر بن الخطاب رضى الله عنهما قال : سمعت رسول الله صلى الله عليه وسلم يقول : " انطلق ثلاثـة نفر ممن كان قبلكم حتى آواهم المبيت الى غار فدخلوه فانحدرت صخرة من الجبل فسدت عليهم الغار . فقالوا : انه لا ينجيكم من هذه الصخرة الا أن تدعوا الله تعالى بصالح أعمالكم . قال رجل منهم : اللهم انه كان لى أبوان شيخان كبيران و كنت لا أغبق قبلهما أهلاً و لا مالا فنـأى بى طلب الشجر يومـــاً فلم ارح عليهمـــا حتى نـاما فحلبت لهما غبوقهما فوجدتهما نائمين ، فكرهت أن أوقظهما و أن أغبق قبلهما أهلاً أو مالا ، فلبثت ــ و القـــدح على يدى ــ أنتظر استيقاظهما حتى برق الفجر ــ و الصبية يتضاغون عند قدمى ــ فاستيقظا فشربا غبوقهما :

اللهم ان كنت فعلت ذلك ابتغاء وجهك ففرج عنا ما نحن فيه من هذه الصخرة فانفرجت شيئاً لا يستطيعون الخروج منه . قال الاخر : اللهم انه كانت لى ابنة عم كانت أحب الناس الى فأردتها على نفسها فامتنعت منى حتى المت بها سنة من السنين فجاءتنى فأعطيتها عشرين ومائة دينار على ان تخلى بينى وبين نفسها ففعلت، حتى اذا قدرت عليها قالت: اتق الله ولا تفض الخاتم الا بحقه، فانصرفت عنها وهى أحب الناس الى وتركت الذهب الذى أعطيتها : اللهم ان كنت فعلت ذلك ابتغاء وجهك فافرج عنا ما نحن فيه ، فانفجرت الصخرة غير أنهم لا يستطيعون الخروج منها . و قال الثالث : اللهم انى استأجرت اجراء و أعطيتهم أجرهم غير رجل واحد ترك الذى له و ذهب فثمرت أجره حتى كثرت منه الأموال فجاءنى بعد حين فقال : يا عبدالله اد الى أجرى فقلت : كل ما ترى من أجرك من الابل و البقر و الغنم والرقيق فقال : يا عبـــدالله لا تستهزئ بى ، فقلت : لا أستهزئ بك ، فأخذه كله فاستاقه فلم يترك منه شيئاً : اللهم ان كنت فعلت ذلك ابتغاء وجهك فافرج عنا ما نحن فيه ، فانفرجت الصخرة فخرجوا يمشون ".

KHILAFAT LIBRARY

11. Abdullah bin Omar says that he heard the Holy Prophet narrate :

> "Once upon a time three men started on a journey. At night, they took refuge in a cave. When they were inside the cave a huge rock came rolling down and blocked them in it. They advised each other that there was no way out because of that rock except that they should pray to Allah and invoke His mercy stating the most pious and virtuous of their deeds.

One of them said :

> "My Lord ! My parents were very old. It was my daily custom that I never let any member of my family or the cattle drink their evening milk before them. One day I was late, detained in search of trees, and I did not return home till after my parents had gone to bed. I milked the cattle and brought some milk for them but

found them sleeping. I resented to wake them up or let any body take it before them. They slept on and I stood there, till dawn, with the cup in my hand, waiting for their waking, and the children were at my feet crying and begging for food. At length, they woke up and drank their milk. My Lord ! If I had done this for Thy pleasure, then be merciful to us, and release us from this predicament we are in on account of this rock".

At this the rock moved a little, but they were unable to come out.

KHILAFAT LIBRARY

The second said :

"My Lord ! I had a cousin who was dearest to me of all people. I wanted her but she refused to submit. After a time she was afflicted by famine. She came to me and I gave her 120 dinars on the condition that she will submit to me. When I prevailed upon her and had her in my power she said : 'Fear Allah and do not break the seal for which you have no right'.

"I moved away and left her inspite of the fact that I was greatly in love with her. I even left the money that I had given to her.

"My Lord ! If I had done this for Thy pleasure, then be merciful to us, and release us from this predicament we are in, on account of this rock".

The rock again moved a little but they were still unable to come out.

The third said :

"My Lord ! I had employed some labourers and I paid them their wages except one who left his wages and went away. I invested his wages which in due course multiplied into a large sum. After some time, he came back and asked me to pay his wages. I told him that all that he saw infront of him--the cows, the goats and the slaves—was all his wages. He asked me not to make fun of him, and

I assured him that I was not joking. So he took possession of everything and drove it away.

"My Lord ! If I had done all this for Thy pleasure, then be merciful to us and release us from this predicament we are in, on account of this rock".

At this, the rock moved away and they came out of the cave walking.

—o—

Explanation: Man is a rational animal. He is gifted with the power of reasoning. Much that he would like to follow his desires a restraining hand of what is right and what is wrong guides him to a different course. Thus one of the basic things that distinguish him from the rest of the animal kingdom is the fact that all his actions are governed by some intent or purpose and are not motivated by desires and instincts only.

In the ordinary and common dealings of our society this has become an undisputed and established fact of life. Any action however pious at its face value causes raised eyebrows if perfomed with some ulterior motive not in conformity with our established moral code.

In the realm of religion this point is greatly stressed, particularly in Islam where the prerequisite for any pious deed, to fetch a reward, is the purity of the motivating spirit. According to Islam the piety of the act and the purity of the motive go side by side and both are, at once, essentional, for any man to be able to hope of a prize or a reward from the Lord Almighty. The absence of one would automatically nullify the effectiveness of the other. The case of a man amassing great wealth acquired through fraudulent means just to show off is obviously unacceptable ; but the celebrated and legendary adventures of Robin Hood, of robbing the rich for aiding the poor, are also untenable with the spirit of Islam. Similarly, observing Prayers or keeping Fasts or devoting one's energies, time or money, in the service of humanity for the sole purpose of satisfying one's vanity does not carry any reward. The only proposition that carries a reward and is acceptable in the eyes of God is a pure motive followed by a pious act. The Holy Prophet of Islam

has enunciated this principle very clearly in the traditions recorded above. He says :

انما الاعمال بالنيات

i.e., All actions are judged by the motives behind them. As an example he mentions the case of one who migrates from one place to another leaving behind all his property, business and possessions, severing all connections with his friends and relatives. If this sacrifice is brought about for the sole purpose of pleasing Allah and in order to obey the orders of His Prophet then it will, indeed, be regarded a great sacrifice in the eyes of Allah. But if all this is motivated for some worldly gain or in the wake of a would - be spouse then obviously it can not be regarded as sacrifice in the path of Allah.

A Muslim must always bear this in mind that Allah being his Creator knows all his sentiments, intentions and motives, even those in the darkest recesses of his mind. He is pleased only by such acts as are done solely to please Him. One must, therefore, carefully strive as much, or even more, to discipline one's motives and intentions as he strives to discipline one's actions.

KHILAFAT LIBRARY

The most important thing that carries favour with the Lord Almighty is a pure heart. And the purity of the heart is mainly the purity and the piety of one's intentions. So much stress is laid on this that even mundane affairs of the ordinary daily life are transformed into, and attain the rank of pious deeds, if motivated by the sole desire of pleasing Allah. Who does not lovingly care for one's wife and children, bearing happily the hardships in bringing them up. Apparently, it does not deserve any reward but according to Islamic ideology if a man cares for his family with a sense of fulfilling his duty towards God and thus pleasing Him, gets his full reward. God being Gracious and Merciful judges his deeds according to motives. Therefore, for a Muslim, there is every opportunity to lead a life comprising completely and totally of pious actions.

ENGLISH : S.D. AHMAD, M.G. AHMAD
EXPLANATION : S.D. AHMAD

KHILAFAT LIBRARY

Reliance upon God

Sermon by Hazrat Khalifatul Masih II (Abridged)
Delivered on December 17, 1948.

Eng. A.R. Khan Bengalee

The Promised Messiah, peace and blessings of Allah be on him, often used to make mention of Sultan Abdul Majid, the late Emperor of Turkey and admire his reliance on God, which he showed on the occasion of going to war against Greece. His ministers advised him not to wage war against Greece on the ground that although in some matters they were prepared and well-equipped, in others, they had no preparation and were ill-equipped. The Sultan, however, rejected their advice and told them that, in the world, a part of man's work is done by man himself and a part is done by God. He further said that they had done their part, and for the rest they should rely on Allah and pray to Him for help. He added that, after all, some room must be left for Allah also to play His part. In short, the Sultan, in the opinion of the Promised Messiah, showed a very good example of reliance upon Allah.

I have often drawn the attention of the Jama't (Community) to the fact that our means are too meagre to enable us to accomplish the great task entrusted to us by Allah, but Divine Communities are expected to do what lies within their power, and, for the rest, they are to bow down to Allah beseeching His assistance. So, whereas it is essential that we should put forth our best efforts to achieve success, it is also essential that in matters which are beyond our means and power, we should seek Divine assistance to make up our deficiency. The prayer in the first chapter of the Holy Quran :

ایاك نعبد و ایاك نستعین

"Thee Alone do we worship and Thee Alone do we implore for help"

draws our attention to this very truth.

Worship does not consist merely in offering five daily Prayers,

observing Fast, praying Zakat and performing Pilgrimage. The subscription that we pay, the propagtion and the adnimistrative work that we do, the time that we devote to the affairs of the Community and also the efforts that we make for the welfare of the poor and the needy, constitute worship. The Holy Prophet, peace and blessings of ALLAH be on him, has said, that even the services that we do for virtue's sake, to our wives and children, constitute worship of ALLAH. In short, every work of a believer is a worship, but his responsibilities and obligations are so great that it is not possible for him to discharge them all fully. So he is to implore ALLAH, saying, "Our Lord, we have done whatever could be done by us, but inspite of putting forth our best efforts, the work entrusted to us remains unaccomplished. So, Our Lord, come to our help, make up for our deficiencies and grant us success".

KHILAFAT LIBRARY

In short, for the accomplishment of the task entrusted to a Divine Community, prayer is vitally necessary. This is why the Holy Prophet, peace and blessings of ALLAH be on him, always stressed prayer. In the Battle of Badr, although the Muslims made all the preparations that were possible for them, and the Holy Companions were ready to give their lives, and ALLAH also had promised victory, yet the Holy Prophet betook himself to a nook, and prayed so fervently to Allah, prostrating himself and weeping, that a person of the calibre of Hazrat Abu Bakr, too, submitted to him, "O Prophet of Allah, has not Allah promised victory to us"? The Holy Prophet said, "Abu Bakr, of course, Allah has promised us victory, but Allah is غنی (i.e, is not in need of us) it may be that owing to some negligence on our part, we may be deprived of His Succour. So I pray to him that His promise be fulfilled".

I therefore, exhort the members of the Jamaa't to have recourse to prayer. Pray to Allah in all humility and meekness. Without prayer you cannot succeed. Observe five daily Prayers regularly. Besides '*Farz*, (inmcumbent parts) observe '*Sunnat*' (parts of prayer obligatory on account of the practice of the Holy Prophet) also, and submit your supplications to Allah. If you do so, you will find pleasure in prayer and then get inclined *to offer Nawafil* superagatory prayers) also, and you will be enabled

to say '*Tahajjud*' (Prayer in the latter part of the night).

There are some vacant periods in daily life in which you may pray to Allah. When you go to bed, you usually take some time, say 15 or 20 minutes, to fall asleep. During that time you may pray. If you do so, you will develop the habit of praying for communal and personal welfare.

I again tell my friends that the work that has been entrusted to us is beyond our means and power. If we try our best and make all sacrifices, still our work will remain half-done and incomplete. So Divine Assistance is indispensably necessary. To attract Divine Assistance we should pray to Allah. Put forth your best efforts, but do not depend upon them. You may mnke sacrifices, pay subscriptions, observe Fast, pay Zakat, help the needy, serve humanity, yet without Divine Assistance, you cannot achieve success.

Hence, after making all efforts, pray to Allah, saying, "We have done our best to accomplish the task you entrusted to us, but its accomplishment is beyond our power. So send down Thy Succour and crown our efforts with success."

I enjoin the members of the Community, particularly, the young ones, to develop the habit of prayer, to cry and weep before Allah and supplicate to Him with perfect sincerity, faith and fervour. If they do so, Divine Succour will descend upon them and open for them the doors of success.

The Dilemma of the Welfare State

Dr. M. Nasim, London.

We find that even in the very primitive societies was a custom of national aid given to those members who were in need. But it was more or less on an individualistic basis. Subseqently every religion inspired and emphasised the responsibility of man for his fellow man. Fundamental social change in the interest of what subsequently came to be known as social welfare was stressed by the Prophets of Old Testament, and above all by the Holy Prophet of Islam. It was he who not only laid equal emphasis on prayer to God as on service to humanity, but laid down practical scheme for giving effect to it.

KHILAFAT LIBRARY

The Holy Quran says :

> "Hast thou considered him who gives the lie to the religion? That is the one who treats the orphan with harshness, and does not urge the feeding of the needy. So woe to those who pray, who are heedless of their prayers, and refuse small acts of kindness (to their fellow beings)". (107 : 1-7)

From this it will be seen that prayer without service to the poor is not sufficient. It is recognised by the Holy Quran that service of humanity was a more arduous task than prayer to God :

> "And (have We not) pointed out to man the two conspicuous ways? But he would not attempt the uphill road. And what will make thee comprehend what the uphill road is? It is the setting free of a slave, or the giving of food in a day of hunger, to an orphan, near of kin, or the needy one lying in the dust." (90 : 11-16)

Indeed it is emphasised in the Holy Quran that not only the orphan and the needy were to be helped but they were to be respected. This was to inculcate a truly human feeling of sympathy without

any feeling of contempt for the recipient of the help.

It says :

"Nay! But you do not honour the orphan: Nor do you urge one another to feed the needy; And you eat up the heritage, devouring it indiscriminately; And you love wealth with exceeding love." (89 : 17-20)

It was also made clear that rich persons were not to amass wealth, the less fortunate poor and needy had a share in the wealth.

It says :

"And in their properties is a share due to him who begs and to him who is denied (the fortunes of life)." (51 : 19)

Indeed severe chastisement is ordained for those possessors of wealth who do not help the poor. It is laid down in the Holy Quran :

"We will try them as we tried the owners of the garden when they swore that they would cut the produce in the morning; And were not willing to set aside a portion for the needy. Then there encompassed it a visitation from thy Lord while they were sleeping; So it became as bleak, barren land. And they called out each other in the morning. Go early to your fields if you would cut the produce. So they went, saying in low tones to one another. No needy shall enter it today upon you. And in the morning they went, having the power to prevent (the needy). But when they saw it, they said, Surely we have gone astray, Nay! we are deprived of everything," (68 : 17-27)

In fact the Holy Prophet showed by his example how earnestly he was a supporter of the weak and the oppressed. When quite young he started a society called Hilfal-Fudzul to vindicate the rights of the oppressed against the tyranny of the strong. Each member was in honour bound to defend the helpless against

all kinds of oppression.

Human sympathy was ingrained in the Prophet and he had not only a deep concern for the physical ills of humanity, but a deeper one for its moral degradation and spiritual fall. This is depicted in the Holy Quran thus :

> "Perhaps thou wilt kill thyself with grief because they do not believe." (26 : 3)

> "May be thou wilt kill thyself with grief, sorrowing after them if they do not believe in this announcement." (18 : 6)

When the Prophet became the head of the state in Medina, one of his first reforms was to abolish the unjust law which deprived the orphans and women of their share in inheritance. It was by his reform that he abolished all such discriminations against the weak and the helpless, and placed the woman, the child on a par with the soldier who according to Arabic tradition was the only one best entitled to inherit being the one who could smite with spear.

The Holy Quran says :

> "Men shall have a portion of what the parents and the near relatives leave, and woman shall have a portion of what the parents and the near relatives leave, whether there is little or much of it, a stated portion." (4 : 7)

Again it says :

> "And give to the orphans their property and do not substitute worthless things for their good ones, and do not devour their property as an addition to your own property, this is surely a great crime." (4 : 2)

In a number of his sayings the Holy Prophet of Islam has stressed that the service of humanity was a great meritrious act. Some of them are as follows :

1. Thou wilt see the faithful in their having mercy for

one another and in their kindness for one another like the body—when one member of it ails, the entire body ails. (Bukhari 78 : 27)

2. Your slaves are your brethren ; Allah has placed them under your control. So whoever has his brother under his control, he should feed him from what he eats and should give him clothes to wear from what he wears ; and do not impose upon them a task which should overpower them ; and if you do impose on them such a task then help them. (Bukhari 2 : 31)

3. One who manages the affairs of the widow and the needy is like one who exerts himself hard in the way of Allah, or one who stands up for prayer in the night and fasts in the day. (Bukhari 69 : 1)

4. Allah has no mercy on him who is not merciful to others. He is not of us who does not show mercy to our little ones and respect to our great ones. (Mishkat 24 : 15)

KHILAFAT LIBRARY

Islam has thus from the very beginning laid great stress on relieving persons in distress both individually and collectively. Indeed the basic economic concept is that absolute ownership in everything is vested in God. It is stated in Holy Quran :

> "Allah is He Who has appointed you (mankind) His vicegerents on earth. Know then, that he who fails to recognize this dignity and to act in accordance therewith shall be answerable for his neglect and will himself suffer loss and also incur the displeasure of his Lord." (35 : 40)

Private ownership is recognised by Islam but it is subject to the moral obligation that in all wealth all sections of society, and even animals have a right to share. (51 : 20)

To achieve this Islam has prescribed a legal tax in the form of zakat but the greater part is left to voluntary effort through a desire to achieve the highest moral and spiritual bene-

fits. It may be noted that in Islamic system the supplementing of legal obligations with moral obligations coexists in every sphere of its activity. As an example it can be seen that in addition to five obligatory prayers there are optional prayers for acquiring additional spiritul benefits. The same is the case with the economic system, where the object is to secure the widest and equitable distribution of wealth by keeping it in constant circulation among all the sections of the society instead of making it a monopoly of the rich. As stated above the principal obligation is the payment of the capital levy called 'Zakat' which means that 'which purifies', In the production of wealth there are three parties which are chiefly concerned and which are entitled to share : the capitalist or the one who supplies the capital, the workmen both skilled and unskilled and the community. Zakat is the community's share in the produced wealth. After its payment, the rest is 'purified' and may be divided between the remaiming parties that are entitled to it.

Indeed in the Holy Quran it has been repeatedly laid down that as wealth is the bounty of God and is acquired through the use of the resources which He has provided for the benefit of the whole mankind, it is incumbent upon the rich persons to spend a part of the wealth to relieve the distressed.

The Holy Quran says :

1. "Behold, you are those who are favoured by being called upon to spend in the way of Allah ; but of you there are some who hold back yet whoso holds back does so only to the prejudice of his own soul. It is Allah Who is All-sufficient, and it is you who are needy." (47 : 39)

2. "Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord, on them shall come no fear nor shall they grieve." (2 : 275)

It must be stressed that the mere fact of possession of wealth confers no special benefit in an Islamic society, but a good deal

of emphasis is laid on social service. Thus while permitting the acquiring of wealth it is incumbent on the state to see that the social obligations are discharged. The conception that state action should be narrowly confined and economic life be left unregulated as far as possible to the skill and good sense of individual citizen actuated by the admirable motive of trying to get on in the world has no basis in Islamic ideology. Thus it is the responsibility of the state to control and regulate the wealth earning activities of its subjects. Centuries later the great authority on economics, Lord Keynes criticised the *laissez-faire* attitude of the society. He said that the accumulation of wealth in any one's hands does not give him any inherent right in his economic activities. He goes on to say, "It is not true that individuals possess a prescriptive right "natural liberty" in their economic activities. There is no "compact" conferring perpetual rights on those who have or on those who acquire. The world is not so governed from above that private and social interests always coincide. It is not a correct deduction from the principles of economics that enlightened self interest always operates in the public interest. Nor is it true that self-interest generally is enlightened, more often individuals acting separately to promote their own ends are too ignorant or too weak to attain even these. Experience does not show that individuals when they make up a social unit, are always less clear-sighted than when they act separately."[1]

While it is necessary that the state should assume the responsibility of controlling and regulating the wealth earning activity of its subjects to prevent social injustice, it should not be allowed to have unlimited power. The difficulty of striking a happy balance is thus described by Burke, "One of the finest problems in legislation is to determine what the state ought to take up upon itself to direct by the public wisdom, and what it ought to leave, with as little interference as possible to individual exertion". This balance has been struck by Islam. While it allows a full scope to private enterprise and acquiring wealth, it puts a healthy check upon its concentration in individual hands or its hoarding both by legal and moral obligations. While it has given an outline of the system, it has left the

details to be filled in by the State or the individual according to the prevailing conditions and requirements, which will obviously vary from country to country and from time to time. In this connection Mr. Muhammad Ali has very aptly remarked, "It will thus be seen that any Muslim community has the right to make any law for itself, the only condition being that such a law shall not contravene any principle laid down by the Holy Quran. The impression prevailing in the Muslim world at present that no one has the right, even in the light of the new circumstances which a thousand years of the world's progress have brought about, to differ with the four Imams, is entirely a mistaken one. The right to differ with the highest of men below the Prophet is a Muslim's birth right, and to take away that right is to stifle the very existence of Islam. Under the present circumstances, when the conditions have quite changed and the world has been moving on for a thousand years, it is the duty of the Muslim states and the Muslim peoples to apply their own judgment to the changed conditions and find out the ways and means for their temporal salvation."[2]

At another place he says, "Neither the Holy Prophet nor any of his Companions, nor any of the great mujtahids of Islam, ever said that Muslims were forbidden to apply their own judgment to new cicumstances and the ever changing needs of a growing community after a certain time ; nor has any one of them said, and in fact no one could say that no new circumstances would arise after the second century."[3]

From what has been stated above it is clear that interest in what now is regarded as social welfare began even in primitive societies as mutual aid, and it progressed through religiously inspired responsibility of man for his fellow man. Of this development a United Nations report says, "In the basic ethic of all great religions, there has been the recognition that the better endowed must help those who are less fortunate ; but developing from this deep impulse of human charity and consistent with voluntary help and personal giving, there is a new and wider concept, governments have accepted the principle that in the interests not only of their own communities but of the world in which these communities exist, they must

organise and undertake mutual aid."[4]

The early history of social welfare in most western countries is the history of poor law and of the private charities and foundations which supplemented it. Practically all those nations have developed social welfare which have moved from agrarian to industrial economies. In pre-industrial societies the family group cares for its young, its own aged, its own sick and disabled ; what food and shelter is available is distributed among all members, whatever social maladjusment occurs is dealt with by the family. But as industries develop this system of mutual responsibility becomes unworkable as a large population crowds in urban centres. It thus becomes the responsibility of the states to provide medical care, public health services, adequate houses, unemployment and old age pensions, care of old and handicapped persons, and other like items.

Social welfare services may be rendered by governmental agencies, by voluntary orgnisations by mutual aid, co-operative and other like groups. In general democratic societies lean heavily on social welfare services. These help to equalise iniquities in opportunity, and to preserve the sense of human dignity and responsibility. Among the nations of the world devoting large proportions of their resources to social welfare, Sweeden holds a prominent position. In 1950, for example 2,622 million Kroner ($ 506,200,000) were spent for social services, industrial insurance, employment measures, and unemployment insurance, old age and disability benefits, family and child welfare, and public assistance. This expenditure represented about 11 P.C. of the national income.

By the beginning of the World War 11 n 1939, Britain had a fairly comprehensive public social welfare system. There were public medical services, a national health and unemployment insurance system, widows' and orphans' pensions, old age pensions, public assistance and provision for the control and subsidisation of housing and the supervision of town planning.

After the Second World War, Britain's public and social welfare was reorganised and enlarged on the basis of the well known Beveridge report in 1942 on Social Insurance and

Allied Services. It recommended the extension of social insurance so that a true national minimum and "cradle to grave" social security would be available to all no matter what exigencies may occur.

Accordingly a series of acts forms the framework within which this system is still developing. The Family Allowance Act 1945, The National Insurance Act 1946, and the National Insurance (Industrial Injuries) Act 1946 were all based on Beveridge report. The National Health Service Act of 1946, established the new health services. New Towns Act 1946 and the Town and country Planning Act 1947 made provision for a systematic building and expansion of towns. The National Assistance Act 1948 provided assistance for anyone in need out of government funds. The amount of grant payable is determined by comparing any resources already available to the applicant with the figure at which his needs are assessed according to regulations. Child welfare services are also the responsibility of the local authorities and their cost is shared by the localities and the exchequer. By the Act of 1948 it is the duty of the local authorities to receive into their care any child under the age of seventeen who appears to them to have no parents or guardian, or who has been abandoned or whose parents are unable to provide for him temporarily or permanently. They must also accept children committed to them by juvenile court or under the Matrimonial Proceedings Act in exceptional cases resulting from divorce. Children in such cases, if possible, are boarded with foster parents or may be placed in children's home managed by a local authority or voluntary organisation. The children's officer of each locality is assisted by a staff of social workers who undertake inquiries, give help and advice in planning for the care and upbringing of individual children and supervise them in foster homes.

It should be noted that the institution of these public social services has not deprived the private organisations of their useful role, which complement the statutory work and are now aided with public funds, and in many aspects of the social work they act as agents of public authorities. The large societies doing

children's work are Dr. Barnardo's Homes, the Church of England Children's Society and the Catholic Child Welfare Council. Then there are social settlements in the poorer district of the cities. In all large towns and some small ones there are Citizens' Advice Bureau. In addition to these, there are Marriage Guidance and Family Planning centres, and societies like the British Red Cross and Order of St. John, St. Andrews Ambulance associations and the like.

Great Britain has the most comprehensive planned and integrated security system in the world. In the estimates presented for the next financial year (1965-66) there is a provision of £ 117/- millions for health and welfare, £ 117/- millions for benefits and assistance and £ 122/- millions for education.

From the early 1930's onward Scandinavian countries (Norway, Sweden and Denmark) have been governed by socialist governments and they have got a remarkable record of social reform. It may be noted that in their policies more emphasis has been laid on economic development and social security rather than nationalisation, and their economic policies are based on fiscal measures (such as cheap money) and taxation rather than on form of ownership. While in Britain the approach to social and economic change was the tendency to subsittute state ownership and management for private ownership. In Scandinavian countries the forms of social ownerships have been used in place of state ownership. There the co-operative movement, instead of the Government, acts as the agent of reform. Thus co-operation has been used for slum clearance, health insurance, and in industrial production and distribution. Sweden has tried to avoid in this way, the evils of capitalism and too much state control. Welfare state is now the ideal of all the countries in the world, whether they are the highly advanced countries of the West, or the less advanced or even the backward countries of the East. The principles that every member of the community is entitled solely because he is a human being to a minimum standard of living, and to provide full employment by putting it at the top of social gains are supported by public policy. But these are being worked in two different ways ——by nationalisation of the economy in communist countries ;

by a combination of private ownership, and properly worked out system of taxation in other countries.

In the United States it was firmly believed that free enterprise could be preserved and strengthened by full employment measures without recourse to nationalisation. "Taxation properly adjusted to periods of prosperity and depression, interest rates determined by governmental decision according to economic needs, fiscal policies designed to redistribute purchasing power in harmony with the best interests of the nation, investment incentives in times of contracting business, public works for direct unemployment relief, government credits to builder or buyers of homes are but a few of the measures which the government can adopt in stabilising the economy without changing its foundation. In the field of social security, the protection against the worst dangers of want, sickness, and old age, is not only indicated by humanitarian considerations, but has also important economic effects, as such measures of social security provide people with a minimum purchasing power indispensable to the functioning of industry in prosperity and depression. Collective bargaining between labour and capital is another basic consideration toward a more stable and properous economy because higher wages—if based on higher productivity———create a higher market for the products of industry and agriculture. Similarly an active support programme for agriculture——guaranteeing the farmer a minimum price level for his products, is not only of benefit to the farmer but also to the worker and the industrialist, because a prosperous industry depends upon a prosperous agriculture." [5]

In America the great depression of 1929-33 undermined the faith in the orthodox philosophy of laissez-faire according to which the disequilibrium of the market would eventually be restored to a new equilibrium without any interference from the outside. But when the American economy reached the stage in which every fourth person found himself out of work, in which the farmer could not sell his products at reasonable prices, in which more and more business enterprises went bankrupt, or were unable to pay wages to their employees or earn profit for their shareholders, something had to be done. The New Deal of President Roosevelt in 1933, The Agricultural Adjustment Act

attempted to help the farmer by raising farm prices, The Works Progress Administration Act 1935 and in 1939 to provide work relief rather than cash doles, The National Labour Relation Act 1935 (commonly known as Wagner Act) to promote collective bargaining between labour and management were some of the measures designed to meet the crisis and they brought back the economic prosperity.

"Thus without altering the basic form of government or way of life, the welfare state in the United States, Britain and other nations has strengthened democracy by enhancing the security, self-respect and freedom of the citizens. In face of world conflict and severe economic crises, the welfare state has weathered the tensions and strains without civil wars, concentration camps, gas chambers, and fratricidal hatreds such as have characterised the regimes of totalitarian fascism and communism." [6]

(To be continued)

1. Keynes : The End of Laissez-faire pp. 39-40
2. Muhammad Ali : The religion of Islam p. 115
3. Ibid pp. 113-114
4. (1952) Preliminary Report on the world social situation p.
5. Encyclopaedia Americano Vol 25 p. 186 d
6. Encyclopaedia Americano Vol 25 p. 186. e

The Death of Christ

KHILAFAT LIBRARY

The idea that Jesus Christ did not die on the Cross but was taken down alive in a state of swoon, originated with Hazrat Mirza Ghulam Ahmad of Qadian, India, (1835-1908). On the authority of the Holy Quran and the Bible (particularly the New Testament) he proved that Jesus escaped death by crucifixion, talked to his disciples, ate with them and then journeyed towards the East in search of the "lost sheep of the tribe of Israel". Finally, he came to Kashmir where he preached to the Israelites and then died a natural death at the age of 120 and lies burried at Srinagar, Kashmir.

The idea being a new one was ridiculed both by Christians and non-Christians, but ever since, the discovery has been well-nigh established through historical research and medical investigations that the possibility of Jesus' escape from the cross, while he was still alive, cannot be ruled out.

Below we reproduce an excerpt from *Jesus in India* by Hazrat Mirza Ghulam Ahmad, the Promised Messiah written in 1899 and a shortened version of a research thesis by Dr. J.G. Bourne from 'The Sunday Times', London. The arguments advanced by the learned physician in this article prove and support the contentions of the Promised Messiah about Christ's escape from death on the Cross. (Ed.)

Let it be noted that though Christians believe that Jesus 'peace be on him' after his arrest through the betrayal of Judas Iscariot, and crucifixion—and resurrection—went to the heavens, yet, from the Holy Bible, it appears this belief of theirs is altogether wrong. Matthew (chapter 12, verse 40) says that just as Jonah was three days and three nights in the belly of the fish, so the Son of Man shall be three days and nights in the bowels of the earth. Now it is clear that Jonah did not die in the belly of the fish; the utmost that happened was that he

was in a swoon or a fit of fainting. The holy books of God bear witness that Jonah, by the grace of God, remained alive in the belly of the fish, and came out alive; and his people ultimately accepted him. If, then Jesus (on whom be peace) had died in the belly of the "fish", what resemblance could there be between a dead man and the one who was alive, and how could a living one be compared with one dead? The truth rather is, that as Jesus was a true prophet and as he knew that God, whose beloved he was, would save him from an accursed death, he made a prophecy in the form of a parable, revealed to him by God, in which he hinted that he would not die on the Cross, nor would he give up the ghost on the accursed wood; on the contrary, like the prophet Johah, he would only pass through a state of swoon. In the parable he had also hinted that he would come out of the bowels of the earth and would then join the people and, like Jonah, would be honoured by them. So this prophecy, too, was fulfilled; for Jesus, coming out of the bowels of the earth, went to his tribes who lived in the Eastern countries, Kashmir and Tibet, etc. viz. the ten tribes of the Israelites who, 721 years* before Jesus, had been taken prisoner from Samaria by Shalmaneser, King of Assur, and had been taken away by him. Ultimately these tribes came to India and settled in various parts of this country. And Jesus at all events must have made this journey; for the divine object underlying his advent was that he should meet the lost tribes of Jews who had settled in the different parts of India; the reason being that these in fact were the lost sheep of Israel who had given up even their ancestoral faith in these countries, and most of whom had adopted Buddhism, relapsing gradually into idolatory."

(*Jesus in India*)

The Resurrection of Christ: a remarkable medical theory

"In 1955 Dr. J. G. Bourne, a senior anaesthetist of St. Thomas's Hospital and Salisbury Hospital Group, began investigating cases of patients fainting under general anaesthesia in the dentist's chair. This can cause death: a man kept upright in a faint loses blood-supply to the brain.

*Besides these more Jews were exiled to eastern countries as a result of Babylonian excesses.

Dr Bourne published this original research in 1957. Later, turning over his discoveries in his mind, he began to relate certain aspects to the facts of the Crucifixion and Resurrection. The theory that resulted was somewhat startling, but Dr Bourne, himself a man of storng Christian belief, feels that it could make Christianity more attractive to people unable to accept the supernatural explanation of the Resurrection. He quotes the Archbishop of Canterbury, who wrote on the Resurrection: "There is need for the most scientific approach to historical proof that is possible." This is an abbreviated version of Dr Bourne's paper on his theory, which is to be published elsewhere in more technical form:

NORMALLY, discussion of the Resurrection centres on the historical proofs (now generally accepted) of Jesus' subsequent appearances on earth. To question His actual death may be thought heresy—but there is reason to think that Jesus in fact fainted on the Cross, was believed dead, and recovered after a period of coma. Dr C. C. P. Clark, writing in the New York "Medical Record" in 1908 suggested that Jesus' apparent death might have been a fainting attack. In 1935 Professor S. Weiss, an American authority on fainting, pointed out that fainting was the usual cause of death in victims of crucifixion, and this is now accepted among medical scientists.

KHILAFAT LIBRARY

The essential feature of fainting is a fall in arterial blood pressure, caused by active dilatation of the smaller arteries of the body, mainly in the muscles. Blood then gets away from the arterial side of the circulation with greatly decreased resistance. At the same time the heart is slowed, and may stop for several seconds. The onset may come without warning, though not usually, and there may be a sense of impending death.

Blood pressure falls , precipitously, the brain's oxygen supply is reduced, consciousness is lost and the subject falls down. Breathing is shallow, the pupils are dilated, and the appearance death-like: not even the deepest coma so closely resembles death.

The abolition of muscle power which causes the fall is a safeguard to the brain, which is readily damaged by oxygen-lack. In the horizontal position, blood pressure is restored, and

consciousness returns. However, deathly pallor may continue for an hour or more—due to release of pituitary hormone, part of the reflex response.

If the subject is kept upright: (a) blood pressure may spontaneously return above fainting-level; (b) the subject may recover momentarily and faint again, perhaps repeatedly; (c) he may continue in the faint, with progressively falling blood pressure, but still with a survival chance; or he may die instantaneously because the heart stopped beating at the onset and did not resume. In fatal cases, however, death is usually due to brain damage from lack of oxygen, and may come in two or three minutes, or be delayed even for weeks.

Recovery

Depending on the blood pressure level and the length of time he is kept upright, the survivor may suffer stupor or coma, with recovery after a few hours or days, various degress of permanent intellectual impairament, or profound dementia and delayed death. Such cases are not uncommon in medicine.

Some years ago investigation was made by the writer into certian accidents which occured in dentistry and discovered that patients, under light anaesthesia with nitrousoxide might develop a fainting attack. (Dr. Bourne published this research in his book "Nitrous Oxide in Dentistry.") Under a general anaesthetic, this was unnoticed until, quite suddenly, the patient developed all the appearances of being dead. At that time the importance of getting the patient flat was not understood, and when eventually lifted from chair to the floor, he would lie pallid and inert until consciousness slowly returned. Many such cases were discovered: the coma lasting half an hour, several hours, a day or two, or in one extreme case, two weeks. Some cases were fatal.

Information having been collected of more than 100 cases in the dental field, and others not related to anaesthesia, they appeared as a series of events remarkably like the Crucifixion and Resurrection.

Walking

The Crucifixion (according to the Gospels and Renan's Life of Jesus) took place around noon, and Jesus' apparent death occurred suddenly about 3 p.m. He was taken down and laid in the tomb, but at dawn on Sunday, forty hours later, was no longer there. Five times that day he was seen walking and talking to people : first with Mary Magdalen just after dawn who initially did not recognise Him. He also had a long discourse with disciples before being recognised.

The period that the upright postion could be held in a faint and allow recovery of consciusness after relatively few hours' coma would depend on how low blood-pressure fell : this determining the degree of the brain's oxygen-lack. The level in His case cannot be guessed, but it seems the fainting-interval on the cross was short. Some advantage would be gained by the fact that on fainting the head would fall forward, thus lessening the distance from heart to brain, and improving blood flow. St. John says the Jews did not want the bodies to remain on the cross for the coming Sabbath so they asked Pilate to have them taken down. "The soldiers accordingly came to the first of his fellow-victims and to the second, and broke their legs ; but when they came to Jesus they found that he was already dead, so they did not break his legs. But one of the soldiers stabbed his side with a lance, and at once there was a flow of blood and water."

Sympathetic

KHILAFAT LIBRARY

The soldiers were acting under Pilate's orders, and presumably would have forthwith taken down the bodies. (The centurion, sympathetic to Jesus, would probably have seen that it was done promptly.) Renan says that when Joseph asked Pilate for Jesus' body, it had already been taken down. It is certain that the soldiers did not break his legs—the usual method of applying the *coup-de-grace* to victims.

Next, how did it happen that blood flowed from the wound ? In a dead body, blood will ooze from cut veins, but there is not the flow of blood suggested by St. John's description (In

operating for cardiac arrest, a flow would rightly be taken as evidence that the heart was still beating, and the surgeon would not proceed to open the chest.) In fainting, this is just what would be expected, with the small muscle arteries dilated. The lance could hardly have failed to pierce muscle, and the wound was probably well below heart level, where blood-pressure would be appreciable even in a faint.

Apart from the likeness of the faint to death, death is not always easily diagnosed : mistakes are made even today. I know personally of two persons pronounced dead by doctors after careful examination who revived in the mortuary—one of them left hospital thirteen days later on foot. In Jesus, death appears to have been diagnosed by soldiers : what could be more understandable than a mistake during the tumult of this terrible event ?

Changed

Nor is it surprising that close associates should have failed initially to recognise Jesus afterwards. He would have looked an ill man, much changed. It might be argued that during the post-Crucifixion period, His words lacked somewhat their former vigour and brilliance : can it be that cerebral anoxia on the cross had left its mark ?

A great many people must have doubted the reality of Jesus' death upon the Cross, or else the literal truth of the Resurrection. That He fainted, and did not die was suggested by Dr Clark three-quarters of a century ago, and according to Renan, recovery after crucifixion was known to the ancients. If there was nothing surperenatural about the reappearance of Jesus, need that be an obstacle to acceptance of His teachings ? His life is sublime without physical myths : nothing can take away the miracles of the spririt."

(*Sunday Times, London 24.1.1965.*)

BOOKS ON ISLAM
AND ON
COMPARATIVE RELIGIONS

1. **Ahmadiyyat or the True Islam** *by* **Hazrat Mirza Bashir-ud-Din** Mahmud Ahmad 245 PP.
2. **Invitation to Ahmadiyyat** *by* **Hazrat Mirza Bashir-ud-Din Mahmud** Ahmad 345 PP.
3. **What is Ahmadiyyat** *by* **Hazrat Mirza Bashir-ud-Din Mahmud** Ahmad 88 PP.
4. **New World Order of Islam** *by* **Hazrat Mirza Bashir-ud-Din Mahmud** Ahmad 117 PP.
5. **Islam in Africa** *by* **Mirza Mubarak Ahmad**
6. **Our Foreign Missions** *by* **M. Mubarak Ahmad**
7. **Where did Jesus Die** *by* **J. D. Shams**
8. **Islam** *by* **J. D. Shams**
9. **The Christian Doctrine of Atonement** *by* **Dr. Mufti Muhammad** Sadiq D.D. S.S.P. (London)

Can be obtained from :
The Review of Religions, Rabwah,
West Pakistan.

KHILAFAT LIBRARY

Just out !

PSALMS
OF
AHMAD

By

SUFI A. Q. NIAZ

Regd. L. No. 5746

'Al-Bushra'

Illustrated Quarterly Journal in Arabic.

Published by :

Al-Jamia Ahmadiyya, Rabwah,
West Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription :
Pakistan Rs. 5.00
Other Countries Sh. 10/-
—Post Free—

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE

Published fortnightly in
K E N Y A

on

CULTURAL, SOCIAL, RELIGIOUS, EDUCATIONAL,
POLITICAL AND CONTEMPORARY AFFAIRS OF
KENYA AND E. AFRICA.

Annual Subscription Sh. 10/-

Write to :
P.O. Box 554
NAIROBI, KENYA